1: Garnett B-4, 5 (ca. 1880) 1891
MA11 Kurd MA11

Not being sure of the day of his wife's return home, he had not been anxious at her non-arrival, but had been spending the evening with a party of friends. A question had arisen regarding his bravery; and, to vindicate it, he had accepted a wager to go alone at midnight to the Bas Khan, and leave there a token of his visit. He had been searching for a safe place in which to leave this token, unawed by the ghastly missiles hurled at him, as he supposed, by some bandits who had taken up their abode in the khan.

Mr. Rich, when travelling in Kūrdistan, met a girl of the Bulbassi tribe who had killed with a spear a Turk who insulted her. This young Amazon was dressed like a man, and served the chief, Fazullah Effendi, as his faithful henchman, accompanying him on all his expeditions. The women of this tribe are particularly hardy and intrepid. They sometimes take to the road as brigands, and unlucky is the trader or traveller who falls into their hands. For not content with robbing him, they strip him, excite him to make proposals to them, and then punish him for so doing with every species of mild torture which their lively imaginations can suggest, such as pinching, scratching, and scourging with thorns.

In the domestic circle the women are treated as equals by the men, who are most affectionate in their relations with their parents, sisters, and children, and in the character of husbands most considerate, kind, and forbearing. As an illustration of this latter trait, and at the same time of manners generally among the sedentary Kūrds, I cannot do better than give the following charming story.

by the court clerk, Shakir Effendi, with great ceremony until the debtor should pay. Again, a merchant and a barber fell into a wrangle in the market-place in Rowanduz because the barber had wakened the merchant's infant children late the preceding night with his noise. Words passed, particularly on the side of the barber, the merchant drew his khusair, and was beaten from behind with a club by the barber's son. At this point the police took them all in charge, and the judge, after some reflection on their respective characters, fined the barber a dinar for disturbing the peace.

Also without subordination to the qaimmaqam are the teachers, appointed by the Ministry of Education and responsible to officers of the Ministry in Erbil. By law primary education in Iraq is free and compulsory, but this ideal is some distance from realization. In the Rowanduz district only a small number of children, sons and daughters of ambitious or wealthy people, are able to attend primary school and fewer still go on to secondary education or to college. The primary school is entered at the age of six or seven, and consists of seven classes (beginning with the "twelfth class," corresponding to the American first grade and ending with the "sixth"). Subjects include reading and writing in Arabic (in Rowanduz there are special classes in Kurdish), mathematics, history, and social studies, and the course is normally completed at the age of twelve or thirteen. The intermediate school can be entered next, and consists of three classes ("fifth"

to the great cities, and even in these places she feels far from secure. While this concept is common to families of any class of society, it reaches its apogee among those of the aristocracy. If the daughter of a commoner runs away, he may be unable or unwilling to do anything about it, but a chieftain, as the personification of his people's honor, is more or less bound to exact justice. Thus insulting the integrity of a noblewoman can also result in violence. 684 562 628 683 622

Finally, hospitality is a necessary concomitant of a chieftain's honor, and an ideal of all. "To be a chieftain," it was said, "a man must belong to a noble house, must be followed by armed men, and must have a guest-room." Hence the aristocratic houses maintain diwankhanag which vary considerably in size and form according to their estates. In some cases it is only a few rooms within the house and in others a separate building. Some chieftains have large tents pitched as guest-rooms in the summer. In furnishings and service the aristocratic guest-room does not differ from that described in the preceding section, and the distinction between it and the diwankhana of, say, a wealthy merchant, is that it must always be open to strangers, no matter what their station in life. Strictly speaking, the rule of hospitality applies to any Kurdish house, but, outside of emergencies, its usual application is among the aristocrats. One of the functional aspects of the support of the chieftainship appears here. A poor villager cannot entertain a stranger in sumptuous fashion, 574 622 [342] [343]